

Saint Ignatius Loyola

FOUNDER OF THE SOCIETY OF JESUS

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by

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The conversion of many barbarous nations, several heretofore unknown to us, both in the most remote eastern and western hemisphere; the education of youth in learning and piety, the instruction of the ignorant, the improvement of all the sciences, and the reformation of the manners of a great part of Christendom, is the wonderful fruit of the zeal with which this glorious saint devoted himself to labor in exalting the glory of God and spreading over the whole world that fire which Christ himself came to kindle on earth.

Saint Ignatius was born in 1491, in the castle of Loyola, in Guipuscoa, a part of Biscay that reaches to the Pyrenean Mountains. His father, Don Bertram, was Lord of Ognez and Loyola, head of one of the most ancient and noble families of that country. His mother, Mary Saez de Balde, was not less illustrious by her extraction. They had three daughters and eight sons. The youngest of all these was Inigo or Ignatius.

Ignatius was well raised and in his childhood gave proofs of a charged wit and discretion above his years. He was affable and obliging, but had a short-tempered disposition, with an ardent passion for glory. He was bred in the court of Ferdinand V in quality of page to the king, under the care and protection of Antony Manriquez, Duke of Najara, grandee of Spain, who was his kinsman and patron; and who, perceiving his inclinations, led him to the army, and took care to have him taught all the exercises proper to make him an accomplished officer. The love of glory and the example of his elder brothers, who had served well in the wars of Naples, made him impatient until he entered the service. He behaved with great valor and conduct in the army, especially at the taking of Najara, a small town on the frontiers of Biscay. Yet he generously declined taking any part of the booty, in which he might have claimed the greatest share. He hated gaming as an offspring of avarice and a source of quarrels and other evils. He was adept in the management of affairs and had an excellent talent for calming arguments among the soldiers. He was generous, even towards enemies. He was, addicted to gallantry and full of the maxims of worldly honor, vanity, and pleasures. Though he had no tincture of learning, he made tolerable good verses in Spanish, having a natural genius for poetry. He composed a poem in praise of Saint Peter, which was much commended.

Charles V, who had succeeded King Ferdinand, was chosen emperor and obliged to go into Germany. Francis I, King of France, a martial prince, having been his competitor for the empire, resented his disappointment and became an implacable enemy to the emperor and the house of Austria. Francis declared war against Charles, with a view to recover Navarre, of which Ferdinand had lately dispossessed John of Albert, and which Charles still held, contrary to the treaty of Noyon, by which he was obliged to restore it in six months. Francis therefore, in 1521, sent a great army into Spain, under the command of Andrew de Foix, younger brother of the famous Lautrec, who passing the Pyreneans, laid siege to Pampeluna, the capital of Navarre.

Ignatius had been left there by the viceroy, not to command, but to encourage the garrison. He did all that lay in his power to persuade them to defend the city, but in vain. However, when he saw them open the gates to the enemy, to save his own honor, he retired into the citadel with only one soldier who had the heart to follow him. The garrison of this fortress deliberated likewise whether they should surrender, but Ignatius encouraged them to stand their ground. The French attacked the place with great fury, and with their artillery made a wide breach in the wall and attempted to take it by assault. Ignatius appeared upon the breach, at the head of the bravest part of the garrison, and, with his sword in his hand, attempted to drive back the enemy. In the heat of the combat, a cannon shot broke a bit of stone from the wall, which struck and bruised his left leg; and in the rebound the ball itself broke and shivered his right leg. Seeing him fall, the garrison surrendered at discretion.

The French used their victory with moderation and treated the prisoners well, especially Ignatius, in consideration of his quality and valor. They carried him to the general's quarters and soon after sent him, in a litter carried by two men, to the castle of Loyola, which was not far from Pampeluna. Arriving there he felt great pain; for the bones had been ill set, as is often the case in the hurry after a battle. The surgeons therefore judged it necessary to break his leg again, which he suffered without any concern. A violent fever followed the second setting along with other dangerous symptoms, which reduced him to an extreme level of weakness. The physicians declared he would not live many days.

He received the sacraments on the eve of the feast of Saints Peter and Paul and it was believed that he could not last until the next morning. Nevertheless, God, who had great designs of mercy upon him, restored him to health in the following manner: Ignatius always had a singular devotion to Saint Peter and implored his intercession in his present distress with great confidence. In the night he thought he saw, in a dream, Saint Peter touch him and cure him. When he awoke, he found himself out of danger, his pains left him, and his strength began to return. Ever after, he looked upon this recovery as miraculous yet he still retained the spirit of the world.

After the second setting of his leg, the end of a bone stuck out under his knee, a severe and visible deformity. Though the surgeons told him the operation would be very painful, he decided this protuberance should be cut off, merely so his boot and stockings might sit handsomely. He refused to be bound or held and barely ever changed countenance whilst the bone was partly sawed and partly cut off, though the pain must have been excessive. Because his right leg remained shorter than the left, he was put upon a kind of rack for many days and, using an iron engine, he violently stretched and drew out that leg. It did not help however as he remained lame his entire life.

During the cure of his knee he was confined to his bed, though otherwise, he was in perfect health. Finding the time tedious he called for some book of romances, for he had been always much delighted with fabulous histories of knight-errantry. No book of this type was found in the castle of Loyola, so a book of the lives of our Savior and of the saints was brought him. He read them at first only to pass away the time. Afterwards, he began to relish them and to spend whole days in reading them. He chiefly admired the saints' love of solitude and of the cross. He considered many persons of quality to be among those who buried themselves alive in caves and dens, pale with fasting, and covered with haircloth; and he said to himself, "These men were of the same frame I am of; why then should not I do what they have done?" In the fervor of his good resolutions he thought of visiting the Holy Land and becoming a hermit. These pious motions soon vanished; and his passion for glory and a secret inclination for a rich lady in Castile with a view to marriage, again filled his mind with thoughts of the world.

Then, returning to the lives of the saints, he perceived in his own heart the emptiness of all worldly glory, and saw that only God could content the soul. This vicissitude and fluctuation of mind continued for some time; but he observed this difference: the thoughts that were from God filled his soul with consolation, peace, and tranquility while the worldly thoughts brought indeed some sense of delight, but left a certain bitterness and heaviness in the heart. He describes this turning point in his book of spiritual exercises and considered it as a ground of the rules to discern the Spirit of God and the world in all the motions of the soul; as does Cardinal Bona, and all other writers who treat the discernment of spirits in the interior life. Taking at last a firm resolution to imitate the saints in their heroic practice of virtue, he began to treat his body with all the rigor it was able to bear; he rose at midnight and spent his retired hours in weeping for his sins.

One night, prostrate before an image of the Blessed Virgin, in extraordinary sentiments of fervor, Ignatius consecrated himself to the service of his Redeemer under her patronage, and vowed an inviolable fidelity.

When he had ended his prayer he heard a great noise. The house shook, the windows of his chamber were broken, and a tear was made in the wall which remains to this day, says the latest writer of his life. God might by this sign testify his acceptance of his sacrifice; as a like sign happened in the place where the faithful were assembled after Christ's ascension, (1) and in the prison of Paul and Silas (2). This also might have been an effect of the rage of the devil.

Another night, Ignatius saw the Mother of God surrounded with light and holding the infant Jesus in her arms. This vision replenished his soul with spiritual delight and for the rest of his life, made all sensual pleasure and worldly objects insipid to him. The Ignatius' eldest brother, who by the death of their father was now Lord of Loyola, worked to detain him in the world and to persuade him not to throw away the great advantages of the honor and reputation his valor had gained for him. Ignatius, however, now cured of his wounds, turned another way. Ignatius went to Montserrat under the pretence of paying a visit to the Duke of Najara, who had often come to see him during his illness. In the diocese of Barcelona there was a great abbey with almost three hundred Benedictine monks. The abbey, a reformed austere institute, was situated on a mountain with difficult access, about four leagues in circumference and two leagues high. The monastery was first founded for nuns by the sovereign counts of Barcelona about year 880, but was given to monks in 990. It is famous for a miraculous image of the Blessed Virgin and a great resort of pilgrims.

At that time in this monastery, lived a monk of great sanctity, named John Chanones, a Frenchman. In the thirty-first year of his age, Chanones resigned his ecclesiastical preferment as vicar-general to the Bishop of Mirepoix and took the monastic habit. He lived to the age of eighty-eight years; never ate any flesh; spent the great part of his nights in prayer; divided his entire time between heavenly contemplation and the service of his neighbor; and gave everyone in Spain an example of the most perfect obedience, humility, charity, devotion, and all other virtues. Ignatius addressed himself to this experienced director and, after his preparation, was three days in making to him a general confession, which he often interrupted by the abundance of his tears. He made a vow of perpetual chastity and dedicated himself with great fervor to the divine service. When he first came to this place he had bought, at the village of Montserrat, a long coat of coarse cloth, a girdle, a pair of sandals, a wallet, and a pilgrim's staff, intending, after he had finished his devotions there, to make a pilgrimage to Jerusalem. Disguised in this habit, he remained at the abbey. He communicated to his director a plan of the austerities he proposed to practice and was confirmed in his good resolutions. He received the blessed Eucharist early in the morning on the feast of the Annunciation of Our Lady in 1522 and, on the same day, left Montserrat for fear of being discovered. He gave his horse to the monastery and hung his sword upon a pillar near the altar in testimony of his renouncing secular warfare and entering himself in that of Christ. He traveled with his staff in his hand, a satchel by his side, bare-headed, and one foot bare (the other was covered as it was still tender and swelled). He went away infinitely pleased that he had cast off the livery of the world and put on that of Jesus Christ. He had bestowed his rich clothes on a beggar at his coming out of Montserrat but the poor man was thrown into prison on suspicion of theft. Ignatius was sent after by the magistrates and brought back. He told the truth to release the man, but would not disclose his own name.

Three leagues from Montserrat is Manresa, a large village with a convent of Dominicans and a hospital without the walls for pilgrims and sick persons. Ignatius went to this hospital and, rejoicing to see himself received in it unknown and among the poor, began to fast on water and the bread (which he begged) the whole week, except Sundays, when he ate a few boiled herbs, but sprinkled over with ashes. He wore an iron girdle and a hair shirt, disciplined himself thrice a day, slept little, and lay on the ground. He was present everyday at the entire divine office, spent seven hours on his knees at prayer, and received the sacraments every Sunday. To add humiliation to his bodily austerities, he affected a clownishness in his behavior and went begging about the streets with his face covered with dirt, his hair rough, and his beard and nails grown out to a frightful length. The children threw stones at him and followed him with scornful shouts in the streets. Ignatius suffered these

insults without saying one word, rejoicing secretly in his heart to share in the reproaches of the cross. The more mortifying the noisomeness of the hospital and the company of beggars, the more violence he offered to himself, that he might bear them cheerfully. The story of the fine suit of clothes given to the beggar at Montserrat and his patience and devotion soon made him revered as some fervent penitent in disguise. To shun this danger, he privately hid himself in a dark deep cave in a solitary valley, called The Vale of Paradise, which was covered with briers, half a mile from the town. Here, Ignatius much increased his mortifications until, accidentally, he was found half-dead, carried back to Manreea, and lodged in the hospital.

After enjoying peace of mind and heavenly consolations since of his conversion, he was now visited with the most terrible trial of fears and scruples. He found no comfort in prayer, no relief in fasting, no remedy in disciplines, no consolation from the sacraments, and his soul was overwhelmed with bitter sadness. Out of compassion, the Dominicans took him out of the hospital and into their convent. But his melancholy only increased upon him. He apprehended some sin in every step he took and often seemed on the very brink of despair. Ignatius, however, was in the hands of Him to whom trials are favors. Ignatius most earnestly implored divine assistance and took no sustenance for seven days until his confessor obliged him to eat. Soon after this, his tranquility of mind was perfectly restored and his soul overflowed with spiritual joy. From this experience, Ignatius acquired a particular talent for curing scrupulous consciences and a singular ability to discern them. His prayer was accompanied with many heavenly raptures and he received from God a supernatural knowledge and sense of sublime divine mysteries: Yet, he concealed all from the eyes of men, disclosing himself to only his two confessors, the pious monk of Montserrat and the Dominican of Manresa. However, the people began to reverence him as a living saint, which they particularly testified during a violent fever into which his austerities cast him three times.

Too nice a worldly prudence may condemn the voluntary humiliations this saint sometimes chose, but the wisdom of God is above that of the world. The Holy Ghost sometimes inspires certain heroic souls to seek perfectly to die to themselves by certain practices that are extraordinary and would not be advisable to others. Those practices, if affected or undertaken with obstinacy and against advice, would be pernicious and criminal. Ignatius, by perfect compunction, humility, self-denial, contempt of the world, severe interior trials, and assiduous meditation, was prepared, by divine grace, to be raised to an extraordinary gift of supernatural prayer. He afterwards assured Father Laynez that he had learned more of divine mysteries by one hour of prayer at Manresa than all the doctors of the schools could ever have taught him. He was there favored with many raptures and divine illustrations concerning the Trinity, which afterwards he spoke of with so much light and unction, that the most learned admired him and the ignorant were instructed. In like manner, in various wonderful ecstasies, he was enlightened concerning the beauty and order of the creation, the excess of divine love that shines forth to man in the sacrament of the altar, and many other mysteries. So imperfect was his knowledge of his duties when he first renounced the world, that, when he set out from Loyola for Montserrat, upon hearing a certain Moresco or Mahometan speak injuriously of the holy Mother of God, he deliberated whether, being an officer, he ought not to kill him, though the divine protection preserved him from so criminal an action. At Manresa, however, he made such great progress in the school of virtue that he became qualified to be a guide to others. He stayed there almost a year, during which time he governed himself by the advice of his Dominican director and the holy monk of Montserrat, whom he visited every week.

At that time and in the foregoing age, Spain abounded with many learned and experienced persons who were similarly endowed with eminent spirits and perfect experimental knowledge of Christian piety. This is seen in the works of Saint Peter of Alcantara, John of Avila, Saint Teresa, Bartholomew de Martyrbus, Lewis of Granada, and others. Our saint had the happiness to fall into the hands of prudent and able guides and, giving his heart to God without reserve, became himself in a short time an accomplished master. Whereas, at first he only proposed to himself his own perfection, afterwards he burned with an ardent desire to contribute to the

salvation of others. Commiserating the blindness of sinners and considering how much the glory of God shines in the sanctification of souls purchased with the blood of His Son, Ignatius said to himself, "It is not enough that I serve the Lord. All hearts ought to love him and all tongues ought to praise him." With this view and to more freely converse with persons in the world, Ignatius chose to dress in a way (being more decent than the penitential garments which he at first wore) that might not be disagreeable to others and he moderated his excessive austerities.

Ignatius began then to exhort many to the love of virtue and he there wrote his Spiritual Exercises, which he afterwards revised and published at Rome in 1548. At that time, Ignatius was unacquainted with learning any further than barely to read and write, yet this book is so full of excellent maxims and instructions in the highest points of a spiritual life that it is most clear that the Holy Ghost supplied abundantly what Ignatius was yet wanting in human learning and study. The spirit that reigns in this book was that of all the saints.

Frequent religious retirement had been practiced by pious persons in imitation of Christ and all the saints from the beginning. Likewise, the use and method of holy meditation were always known, but the excellent order of these meditations, as prescribed by Ignatius, was new and, though the principal rules and maxims are found in the lessons and lives of the ancient fathers of the desert, they are here judiciously chosen, methodically digested, and clearly explained. One of these is that a person must not abridge the time or desist from meditating on account of spiritual dryness. Another is that no one should make any vow in sudden sentiments of fervor, but wait some time, and first ask advice.

In this book, besides the daily general examination of conscience, Saint Ignatius establishes the practice of a particular daily examination against a person's predominant passion or on the best means and endeavors to acquire some particular virtue. He lays down this excellent maxim: (3) "When God hath appointed out a way, we must faithfully follow it and never think of another, under pretence that it is more easy and safe. It is one of the devil's artifices to set before a soul some state, holy indeed, but impossible to her, or at least different from hers, that by this love of novelty, she may dislike or be slack in her present state, in which God hath placed her, and which is best for her. In like manner, he represents to her other actions as more holy and profitable to make her conceive a disgust of her present employment."

When some pretended to find fault with Saint Ignatius's book of Spiritual Exercises, in 1548, Pope Paul III, at the request of Saint Francis Borgia, by a brief, approved the book as full of the Spirit of God and very useful for the edification and spiritual profit of the faithful.

The pestilence that raged in Italy had ceased, and Ignatius, after a stay of ten months, left Manresa for Barcelona, neither regarding the tears of those who sought to detain him nor admitting any to bear him company nor consenting to accept any money for the expenses of his journey. He took a ship at Barcelona and landed at Gaeta five days later. From Gaeta, he travelled on foot to Rome, Padua, and Venice, through villages, the towns that were shut for fear of the plague. He spent Easter at Rome and sailed from Venice on board the admiral's vessel, which was carrying the governor to Cyprus. The sailors were a profligate crew that seemed to neglect prayer and all duties of religion entirely and their discourse was often lewd and profane. Ignatius reproved them for their licentiousness and his zeal made them conspire to leave him ashore on a desert island, but a gust of wind from the land hindered the ship from touching upon the island. Ignatius arrived at Cyprus and found a vessel full of pilgrims in the port and just ready to hoist sail. Going immediately on board, Ignatius sailed to Jaffa, the ancient Joppe, on the last day of August, 1523, forty days after he had left Venice.

He went on foot from thence to Jerusalem in four days. The sight of the holy places filled his soul with joy and the most ardent sentiments of devotion and compunction and he desired to stay there to labor in the conversion of the Mahometans. The provincial of the Franciscans, by virtue of his authority from the Holy See over the

pilgrims, commanded him to leave Palestine. Ignatius obeyed, but slipped privately back to satisfy his devotion again in visiting twice more the print of our Savior's feet on Mount Olivet.

Ignatius returned to Europe in the winter, in extreme cold weather, poorly clad, and came to Venice at the end of January in 1524. From Venice, he continued his journey by Genoa to Barcelona. Desiring to qualify himself for the functions of the altar and for assisting his neighbor spiritually, Ignatius began at Barcelona to study grammar and addressed himself to a famous master, Jerom Ardebal, being assisted in the meantime in his maintenance by the charities of a pious lady of that city, called Isabel Rosella. He was then thirty-three years old and it is not hard to conceive what difficulties he must have gone through in learning the rudiments of grammar at that age. Moreover, he seemed, by his military employments and after his retreat and contemplative life, very unfit for such an undertaking. At first he forgot everything he read, as his mind was fixed only on God, so, when conjugating amo, for example, he could only repeat to himself, "I love God; I am loved by God," and the like. Resisting this as a temptation, he began to make some progress, still joining contemplation and extraordinary austerities with his studies. He bore the jeers and taunts of the little boys, his schoolfellows, with joy. Hearing that a poor man, called Lasano, had hanged himself on a beam in his chamber, Ignatius ran to him, cut the rope, and prayed by him until Lasano returned to himself, though he had before seemed perfectly dead to all the bystanders. Lasano made his confession, received the sacraments, and soon after expired. This fact was regarded in the city as miraculous.

Some persons persuaded Ignatius to read Erasmus's Christian Soldier, an elegant book wrote by that master of style, at the request of an officer's pious lady for the use of her husband, a man of loose morals. The saint always found his heart dry after reading this or any other of Erasmus's works. This made him afterwards caution those of his society against reading Erasmus, at least very much. However, in Erasmus 's paraphrase on the Lord's Prayer and other such treatises of piety, we find very pious sentiments are elegantly and concisely expressed, yet a devout reader finds the language of the heart wanting. On the other side, it is well known how Saint Ignatius read daily and recommended to all others the incomparable book, Of the Imitation of Christ, which he made frequent use of to nourish and increase the fervor of his soul. He lodged at the house of Agnes Pascal, a devout woman. Her son, John Pascal, a pious youth, would sometimes rise in the night to observe what Ignatius did in his chamber and saw him sometimes on his knees, sometimes prostrate on the ground, his countenance on fire, and often in tears repeating such words as these, "O God, my love, and the delight of my soul, if men knew thee, they could never offend thee! My God, how good art thou to bear with such a sinner as I am!"

Saint Ignatius, after studying two years at Barcelona, went to the University of Alcala, which had been lately founded by Cardinal Ximenes. There, he attended lectures in logic, physics, and divinity; the multiplicity of which only confounded his ideas. He learned nothing at all, though he studied night and day. He lodged in a chamber of a hospital, lived by begging a small subsistence, and wore a coarse grey habit, in which he was imitated by four companions. He catechized children, held assemblies of devotion in the hospital, and, by his mild reprehensions, converted many loose people including one of the richest prelates in Spain. Some accused him of sorcery. Some accused him of the heresy of certain visionaries who went under the name of the Illuminati, or Men of New Light, who had been recently condemned in Spain. But, upon examination, he was justified and cleared by the inquisitors. After this, he was accused to the bishop's grand vicar for teaching the catechism without learning or authority. He was confined to close prison two-and-forty days, but was declared innocent of any fault by a public sentence on the first day of June, 1527. But, he and his companions were forbidden to wear any singular habit or to give any instructions in religious matters, being illiterate persons. In jail, Ignatius rejoiced that he suffered though innocent. He spoke with such piety that many called him another Saint Paul in prison. After he was freed, he went about the streets with a public officer to beg money to buy a scholar's dress. This action caused insults and affronts, which caused him to rejoice. However, Ignatius went

to the Archbishop of Toledo, Alphonsus de Fonseca, who was much pleased with him. The Archbishop advised him to leave Alcala and go to Salamanca, promising him his protection. Ignatius, in Salamanca, began to draw many to virtue and was followed by great numbers of people, which exposed him again to suspicions of introducing dangerous practices. The grand vicar of Salamanca imprisoned him but, after two-and-twenty days, declared him innocent and a person of sincere virtue. Ignatius looked upon prisons, sufferings, and ignominy as the height of his ambition and God was pleased to purge and sanctify his soul by these trials. Recovering his liberty again, Ignatius resolved to leave Spain.

From that time on, Ignatius began to wear shoes. He received money sent him by his friend but in the middle of winter he traveled on foot to Paris, where he arrived at the beginning of February, 1528. He spent two years perfecting himself in the Latin tongue and then went through a course of philosophy. He lived first in Montaigue College but, being robbed of his money, was obliged to lodge in the hospital of Saint James; to beg his bread from day to day; and, during vacation time, to go into Flanders and once into England to procure charities from the Spanish merchants there who, along with some other friends in Barcelona, sent him abundant supplies. He studied philosophy three and a half years in the college of Saint Barbara.

Ignatius had induced many of his schoolfellows to spend Sundays and holy-days in prayer and to apply themselves more fervently to the practice of good works. Pegna, his master, thought Ignatius hindered the students' studies and finding Ignatius not corrected by admonitions, swayed Govea, principal of the college of Saint Barbara, against him. To deter others from following Ignatius, he was ordered to undergo the greatest punishment then in use in that university. It was called "The Hall," a public whipping. All the regents came into the hall with rods in their hands, ready to lash the seditious student.

Ignatius offered himself joyfully to suffer all things. Yet, concerned that the scandal of this disgrace could make those whom he had reclaimed fall back when they saw him condemned as a corrupter of youth, Ignatius went to the principal and modestly laid open to him the sentiments of his soul and the reasons for his conduct. Ignatius offered himself, as much as concerned his own person, that any sacrifice should be made of his body and fame, but begged the principal to consider the scandal some young and tender in virtue might receive. Govea made him no answer, but took him by the hand and led him into the hall, where, at the ringing of the bell, the whole college stood ready assembled. When all saw the principal enter, they expected the sign for the punishment. Instead, the principal threw himself at the feet of Ignatius, begging his pardon for having too lightly believed such false reports. Then rising, Govea publicly declared that Ignatius was a living saint, that he had no other aim or desire than the salvation of souls, and that he was ready to suffer joyfully any infamous punishment. Such a reparation of honor gave Ignatius the highest reputation so even the ancient and experienced doctors asked his advice in spiritual matters. Pegna himself was ever after his great admirer and friend and appointed another scholar, who was more advanced in his studies and a young man of great virtue to assist Ignatius in his exercises. This young man was Peter Faber, a Savoyard, a native of the diocese of Geneva, by whose help young man finished his philosophy and took the degree of master of arts with great applause after a course of three and a half years, according to the custom of the times. After this, Ignatius began his divinity at the Dominicans.

Peter Faber had from his childhood made a vow of chastity and had always kept it most faithfully. Yet, he was troubled with violent temptations from which the most rigorous fasts did not deliver him. He was also tempted to vainglory and labored under great anxiety and scruples about these temptations, which he at length disclosed to Ignatius, his only pupil. Ignatius's skilful and heavenly advice was a healing balm to Peter Faber's soul. Ignatius prescribed a course of his own spiritual exercises and taught Peter the practices of meditation, of the particular examination, and other means of perfection, thus conducting Peter through all the paths of an interior life.

Saint Francis Xavier, a young master of philosophy, full of the vanity of the schools, was Ignatius's next conquest. Saint Ignatius made Francis Xavier aware that all mortal glory is emptiness; only that which is eternal deserves our regard. Ignatius also converted many abandoned sinners. When a young man who was engaged in a criminal commerce with a woman of the city did not respond to Ignatius's exhortations, Ignatius stood up to his neck in a frozen pond near the wayside. As the young man passed by in the night, Ignatius cried out to him, "Whither are you going? Do not you hear the thunder of divine justice over your head, ready to break upon you? Go then; satisfy your brutish passion. Here, I will suffer for you, to appease heaven." The lewd young man was at first frightened and then confounded. Then, he returned and changed his life. Using similar pious stratagems, Ignatius recovered many other souls from the abysses into which they had fallen. He often served the sick in the hospitals. One day he found he was repugnant to touch the ulcers of a patient who was suffering from a contagious distemper. To overcome it, Ignatius not only dressed the patient's sores, but he also put his hand from them to his mouth, saying, "Since thou art afraid for one part, thy whole body shall take its share." From that time he never again felt any natural repugnance in such situations.

At that time, several divinity students from Paris associated themselves to Ignatius by way of his pious exercises. These students included Spaniards James Laynez, of Almazan, twenty-one years of age; Alphonsus Salmeron, only eighteen; and Nicholas Alphonso, surnamed Bobadilla, from the place of his birth, near Valencia; and a Portuguese, Simon Rodriguez. These fervent students, moved by the pressing instances and exhortations of Ignatius, all vowed to renounce the world and to go preach the gospel in Palestine. They further offered that if they could not go thither within a year after they had finished their studies they would offer themselves to his holiness to be employed in the service of God, in whatever manner his holiness should judge best. They fixed the 25th day of January 1537 for the end of all their studies and pronounced this vow aloud in the holy subterraneous chapel at Montmartre after they had all received Holy Communion from Peter Faber, who had been recently ordained. This was done on the feast of the Assumption of our Lady, in 1534. Ignatius continued offering frequent conferences and joint exercises to animate his companions in their good purposes; but soon after was ordered by the physicians to try his native air to cure a lingering indisposition.

He left Paris at the beginning of 1535 and was most honorably and joyfully received in Quipuscoa by processions that included his elder brother, Garcias; his nephews; and all the clergy. He refused to go to the castle of Loyola and instead took up his quarters in the hospital of Azpetia. The sight of the places where he had led a worldly life excited in him the deepest sentiments of shame and regret and he chastised his body with a rough hair shirt, iron chains, disciplines, watching, and prayer. He recovered his health in a short time and catechized and instructed the poor with incredible fruit. Ignatius, in his childhood, had, with some companions, robbed an orchard, for which another man had been condemned to pay the damages. Now, in the first discourse he made, he accused himself, publicly, of this fact and, calling the poor man who was present, Ignatius declared the man had been falsely accused. In reparation, Ignatius gave him two farms that he owned, begging the man's pardon before all the people and adding that this was one of the reasons for his journey thither.

In the mean time, three other doctors in divinity joined Ignatius's companions in Paris by the exhortations of Faber, These were Claudius le Jay, a Savoyard; John Codure, a native of Dauphine; and Pasquier Brouet, of Picardy. With Ignatius they were now ten in number. The holy founder, after a tedious and dangerous journey, both by sea and land, arrived at Venice about the end of 1536, and his nine companions from Paris met him there on the 8th of January 1537. They employed themselves in the hospitals, but all, except Ignatius, went to Rome, where Pope Paul III received them graciously and granted them an indult, that those who were not priests might receive holy orders from what bishop they pleased. They were accordingly ordained at Venice by the Bishop of Arbe. Ignatius was one of this number. After their ordination they retired into a cottage near Vicenza, to prepare themselves in solitude, by fasting and prayer, for the holy ministry of the altar. The rest

said their first masses in September and October. Ignatius deferred his first mass from month to month, until Christmas-day, overflowing in his retirement with heavenly consolations and in danger of losing his sight through the abundance of his tears. Thus, he employed a whole year in preparing himself to offer that adorable sacrifice.

After this, the group dispersed themselves into several places about Verona and Vicenza, preaching penance to the people and living on a little bread, which they begged. Their pilgrimage into Palestine was rendered impracticable as the emperor and the Venetians had declared war against the Turks. The year therefore being elapsed, Ignatius, Faber, and Laynez went to Rome, threw themselves at his holiness's feet, and offered themselves to whatever work in which he should judge best to employ them. Saint Ignatius told his companions at Vicenza that if any one asked what their institute was, they might answer, "the Society of Jesus;" because they were united to fight against heresies and vice under the standard of Christ. On his road from Vicenza to Rome while praying in a little chapel between Sienna and Rome, Ignatius, in an ecstasy, seemed to see the eternal Father who affectionately commended him to his Son. Jesus Christ appeared at the same time also shining with an unspeakable light but loaded with a heavy cross. Jesus sweetly said to Ignatius, "I will be favorable to you at Rome." Saint Ignatius disclosed this to Father Laynez in a transport when he came out of the chapel. Father Laynez, when he was general, related it to all the fathers in Rome in a domestic conference where Father Ribadeneira, who records it, was present. The same was attested to by others to whom Ignatius had discovered this signal favor. Pope Paul III accordingly received them graciously and appointed Faber, called in French Le Fevre, to teach in the Sapienza at Rome scholastic divinity and Laynez to explain the holy scripture, whilst Ignatius labored, by means of his spiritual exercises and instructions, to reform the manners of the people.

Saint Ignatius, the holy founder, with a view to perpetuate the work of God, called all his companions to Rome and proposed to them his design and motives of forming themselves into a religious order. After recommending the matter to God by fasting and prayer, all agreed in the proposal and resolved, first, besides the vows of poverty and chastity already made by them, to add a third of perpetual obedience, the more perfectly to conform themselves to the Son of God, who was obedient even to death. They also resolved to establish a perpetual general whom all, by their vow, should be bound to obey, and his authority would be absolute and subject entirely to the pope, but not liable to be restrained by chapters. He likewise determined to prescribe a fourth vow of going wherever the pope should send them for the salvation of souls, even without money, if it should so please the pope. It was also determined that the professed Jesuits should possess no real estate or revenues, either in particular or in common, but that colleges might enjoy revenues and rents for the maintenance of students of the Order.

In the meanwhile, Govea, principal of the college of Saint Barbara at Paris, had recommended the Jesuits to the King of Portugal as proper missionaries for the conversion of the Indies. The king asked Ignatius for six laborers for that purpose. The founder, having only ten, could send the king no more than two: Simon Rodriguez, who remained in Portugal, and Xavier, afterwards the apostle of the Indies. The three cardinals, assigned by the pope to examine the affairs of this new Order, at first opposed it, thinking religious orders already too much multiplied, but changed their opinions all of a sudden. Pope Paul III approved it under the title of "The Society of Jesus," by a bull dated the 27th of September, 1540. Ignatius was chosen the first general, but only acquiesced in obedience to his confessor. He entered upon his office on Easter, 1541, and the members all made their religious vows, according to the bull of their institution.

Ignatius then set himself to write constitutions or rules for his Society where he lays down the Society end to be, in the first place, sanctification of their own souls by joining together the active and the contemplative life; for nothing so much qualifies a minister of God to save others as the sanctification of his own soul. Secondly,

to labor for the salvation and perfection of their neighbor first, by catechizing the ignorant (which work is the basis and ground of religion and virtue and, though mean and humble, is the most necessary and indispensable duty of every pastor); secondly, by instructing youth in piety and learning (upon which the reformation of the world principally depends); and thirdly, by directing consciences, missions, and the like.

Saint Ignatius would have the office of general perpetually or for life, being persuaded this would better command the respect of inferiors, and more easily enable him to undertake and carry on great enterprises for the glory of God, which require a considerable time to have them well executed. Nevertheless, he often strenuously endeavored to resign that dignity, but was never able to compass it. At length, the pope forbade him any more to attempt it. Ignatius had no sooner taken that charge upon himself than he went into the kitchen and worked as a scullion under the cook while he continued for forty-six days to catechize poor children in the church of the Society. By preaching, Ignatius gained such an ascendant over the hearts of the people that he produced many wonderful conversions. Among the pious establishments Ignatius made at Rome, he founded a house for the reception of Jews who should be converted during the time of their instruction and another for the reception and maintenance of lewd women who should be desirous to enter upon virtuous courses, yet who were not called to a religious state among the Magdalens or penitents. When one told him that the conversion of such sinners is seldom sincere, he answered, "To prevent only one sin would be a great happiness, though it cost me ever so great pains."

Saint Ignatius procured two houses to be erected at Rome for the relief of poor orphans of both sexes and another for the maintenance of young women whose poverty might expose their virtue to danger. The heart of this blessed man so burned with charity that he was continually thinking and speaking of what might most contribute to promote the divine honor and sanctification of souls. He did wonders also through the zealous fathers of his Society in all parts of the globe. Ignatius was entreated by many princes and cities of Italy, Spain, Germany, and the Low Countries to afford them some of his laborers. Under the auspicious protection of John III, King of Portugal, Ignatius sent Saint Francis Xavier into the East Indies, where he gained a new world to the faith of Christ. Ignatius sent John Nugnez and Lewis Gonzales into the kingdoms of Fez and Morocco to instruct and assist the Christian slaves. In 1547, Saint Ignatius sent four others to Congo in Africa; in 1555, e sent thirteen into Abyssinia, among whom John Nugnez was nominated by Pope Julius III, as Patriarch of Ethiopia; and he sent two others, bishops, into the Portuguese settlements in South America.

Pope Paul III commissioned Fathers James Laynez and Alphonsus Salmeron to assist, in quality of his theologians, at the Council of Trent. Before their departure, Saint Ignatius, among other instructions, gave them a charge in all disputations to be careful above all things to preserve modesty and humility and to shun all confidence, contentiousness, or empty display of learning. Father Claudius Le Jay appeared in the same council as theologian of Cardinal Otho, Bishop of Ausberg. Many of the first disciples of Saint Ignatius distinguished themselves in divers kingdoms of Europe, but none with greater reputation both for learning and piety than Peter Canisius, who was a native of Nimeguen, in the Low Countries. Peter Canisius, having employed his zealous labors at Ingolstadt and in several other parts of Germany and in Bohemia with wonderful success, died in the odor of sanctity, at Fribourg, in 1597, at seventy-seven years old. (4) Whilst Father Claudius Le Jay was at Trent, Ferdinand, King of the Romans, nominated him Bishop of Trieste. The good father seemed ready to die of grief at this news, and wrote to Saint Ignatius, humbly requesting him to put some bar to this promotion. The holy founder was himself alarmed and, by a pressing letter to the king, prevailed upon him not to do what would be an irreparable prejudice to his young Society. He urged to the pope and sacred college many reasons why he desired that all the fathers of his Society should be excluded from all ecclesiastical dignities, alleging that this would be a means more easily to preserve among them a spirit of humility and poverty, which is the very soul and perfection of their state; and that, being missionaries, it was more advantageous to the church that they should remain such, always ready to fly from pole to pole, as the

public necessity should require. The pope was satisfied with Saint Ignatius's reasons and, thus, all professed Jesuits are obliged to bind themselves by a simple vow never to seek prelatures and to refuse them when offered, unless compelled by a precept of the pope to accept them.

In 1546, the Jesuits first opened their schools in Europe, in the college that Saint Francis Borgia had erected for them at Gandia and with the privileges of an university. (5) The seminary of Goa, in Asia, which had been erected some years before for the Indian missions, was committed to the Jesuits, under the direction of Francis Xavier, the preceding year. King John also founded for them, in 1546, a noble college at Coïmbra, the second they had in Europe. Father Simon Rodriguez directed this establishment and many others in Portugal, Spain, and Brazil. He died at Lisbon, in the highest reputation for sanctity and learning, in 1579.

Among the rules Saint Ignatius gave to the masters, he principally inculcated the lessons of humility, modesty, and devotion. He prescribed that all their scholars should hear mass every day, go to confession every month, and always begin their studies by prayer and that their masters should take every fit occasion to inspire them with the love of heavenly things. Ignatius further prescribed that, by daily meditation, self-examinations, pious readings, retreat, and constant exercise of the divine presence, the masters should nourish in their own souls a fervent spirit of prayer, which without the utmost care is extinguished by a dry course of studies and school disputations and destroyed at the same time is the very soul of a religious or spiritual life. He recommended nothing more earnestly, both to professors and scholars, than that they should dedicate all their labors, with the greatest fervor to the greater glory of God, an intention that will make studies equal to prayer. Ignatius treated very harshly all those rendered self-conceited or less devout due to their learning and he removed all those masters who discovered any fondness for singular opinions. It is incredible with what attention and industry he promoted emulation and every means that could be a spur to scholars. He required that copies of some of the principal literary performances should be sent from all the colleges to Rome, where he had them examined so he might better judge the progress both of masters and scholars.

He encouraged every branch of the sciences and had the fathers in his Society applied to those functions (whether in teaching, preaching, or the missions) for which God seemed chiefly to qualify and destine them by their natural genius, talents, or particular graces. He recommended to them all, especially the masters of novices, to read diligently the conferences, lives, and writings of the fathers of the desert and other pious ascetics, in order to learn their spirit.

How successful many among them were in accomplishing this can be read in the *Practice of Christian Perfection*, compiled by Father Alphonsus Rodriguez, one of the most eminent persons our saint admitted into his Society. In this excellent work, Father Rodriguez gathered and digested, in a clear and easy method, the most admirable maxims and lessons of the ancient monks. Father Rodriguez training many novices of his Order in Spain, according to them died holily in the year 1616, the ninetieth of his age. We have other eminent instances of this holy spirit and science among the primitive disciples of Saint Ignatius, in the works of Father Lewis de Ponte, or Puente, who died in 1624, and whose canonization has been often desired by the kings of Spain; in those of Father Alvarez de Paz, who died in Peru, in 1620; and in the writings and life of Father Baltassar Alvarez, who died in Spain, in 1580, in the odor of sanctity.

Saint Francis Borgia, in 1551, gave a considerable sum towards building the Roman college for the Jesuits. Pope Julius III contributed largely to it. In 1555, Paul IV founded it for perpetuity with great munificence and afterwards Gregory XIII much augmented its buildings and revenues. Saint Ignatius, intending to make this the model of all his other colleges, neglected nothing to render it complete and took care that it should be supplied with the ablest masters in all the sciences and with all possible helps for the advancement of literature. He made it a strict rule in the Society that everyone should study to speak correctly the language of the country where he lives;(6) for, without being perfect in the ordinary tongue of the people, no one can be qualified to

preach or perform many other functions with success. On this account, Ignatius established daily lessons in the Italian tongue in the Roman college, he carefully studied Italian, and he appointed others to put him in mind of all the faults he should commit in speaking. Saint Ignatius also directed the foundation of the German college in Rome made by Julius III but afterwards finished by Gregory XIII.

He often met with violent persecutions but overcame them by meekness and patience. When the French king, Henry II, gave the Society letters patent to settle in France, the parliament of Paris made the most outrageous protests and the faculty of Sorbon, though not without opposition, passed a virulent decree against it. The other fathers at Rome thought it necessary to answer these censures; but Saint Ignatius would have nothing printed or written in defense of the Society, saying, it was better to commit their cause to God and the slanders raised against them world fall of themselves. And—so it happened. Indeed, the storm was too violent to last. Upon other occasions, Saint Ignatius modestly defended his institute against slanderers.

The prudence and charity in his conduct towards his religious, won Saint Ignatius all their hearts. His commands seemed rather entreaties. The address with which he accommodated himself to everyone's particular genius and the mildness with which he tempered his reproofs gave his reprehensions a sweetness that gained affections whilst it corrected a fault. Thus, chiding one for his too-little guard over his eyes, Ignatius said to him with tenderness, "I have often admired the modesty of your deportment, yet observe that unguarded glances often escape you." When another had fixed his eye steadfastly upon Ignatius for a long time, the saint enjoined him to make government of his eye the subject of his particular examination and for fifteen months to say a daily short prayer to reach that goal. He particularly recommended strict modesty in the whole exterior as index of the interior and a means absolutely necessary to regulate it and to govern the senses and passions. He always showed the affection of the tenderest parent towards all his brethren, especially towards the sick, for whom he was solicitous to procure every spiritual and even temporal succor and comfort, which it was his great delight to give them himself.

Most perfect obedience and self-denial were the two first lessons he inculcated to his novices. He told them at the door as they entered that they must leave behind them all self-will and private judgment. In his famous letter to the Portuguese Jesuits, *On the Virtue of Obedience*, he says, this alone bringeth forth and nourisheth all other virtues. He calls Obedience the peculiar virtue and distinguishing mark and characteristic of his Society. He further states if any member suffers himself to be outdone in fasting or watching by those of other Orders, that, in obedience, they must yield to none. He adds, true obedience must reach the understanding as well as the will, and never suffer a person even secretly to complain of or censure the precept of a superior, whom he must always consider as vested with the authority of Jesus Christ over him. He says it is not a less fault to break the laws of obedience in watching than in sleeping, in laboring than in doing nothing.

When Father Araos, whose spiritual labors were very successful in the court of Spain, seemed to seek the conversation of the great ones of the world upon the pretence of conciliating their favor to his ministry, Saint Ignatius sent him a sharp reprimand, telling him that the necessary authority for the ministers of the word of God is to be gained only by a spirit of recollection and the exercises of Christian humility for the loss of everything is to be feared in an intercourse with the great ones of the world.

Ignatius said that prosperity caused him more fear than joy; that, when persecution ceased, he should be in apprehension lest the Society might somewhat relax in observing its regular discipline; that good fortune is never to be trusted, and we have most to fear when things go according to our desires. He made a most severe regulation that no one in the Society should ever visit women, even of the highest quality, alone; and that, when they discoursed with them, or heard their confessions, this should be so ordered that the companion might see all that passed, without hearing what ought to be secret, this being a means to prevent the possibility of evil suspicions or slanders. In assigning employment of those under his charge, he usually regarded their

inclinations, though he always required that, on their parts, they should be wholly indifferent and dispose themselves cheerfully to accept and discharge any assignment.

Notwithstanding the fatigue and constant application required to establish his Order in all parts of the world and required to undertake so many other great enterprises to promote the glory of God, Saint Ignatius was on fire with an excess of charity and a restless desire to gain souls to God. He wearied himself out in the service of his neighbor, always laboring to extirpate vice, to promote virtue in all, and to initiate several practices that might conduce to the divine service and the salvation of men. It unbelievable how many and how great were the events this blessed man was able to go through and with what courage and spirit he bore so continual a burden—and with such weak health and an infirm body. But, Saint Ignatius was assisted by the powerful hand of our Lord furnishing him with strength for all his labors so he appeared strongest and most courageous when he was weary, sickly, and without human or natural helps; for, in his infirmity, the power of God manifested itself and Saint Ignatius seemed to support the weakness of his body with the vigor of his soul. Saint Ignatius chiefly maintained his interior strength by an eminent spirit of prayer and the constant and closest union of his soul with God. He was favored with an extraordinary grace of devotion that he, out of humility, thought God had given him out of compassion for his weakness and misery, which he said was greater than that of any other. In saying the Holy Mass and reciting the divine office, the heavenly delights that God poured into his soul were often so great and abundant that showers of tears streamed from Saint Ignatius's eyes. Often, he was obliged to stop in a manner at every word, sometimes to make a considerable interruption whilst he gave vent to his tears. It was once feared that his continual effusion of tears should hurt his eye-eight. At other times, though his eyes were dry at his devotion and the sluices of his tears were shut up, their influence and effect was not wanting; for his spirit was still watered with heavenly dew, and the divine illustrations never ceased to flow copiously into his soul.

In matters of concern, though reasons were ever so convincing and evident, he never took any resolution before he had consulted God by prayer. He let not an hour pass in the day without recollecting himself interiorly, and examining his conscience, for this purpose banishing for a while all other thoughts. He never applied his mind so much to exterior affairs as to lose the sweet relish of interior devotion. He had God always and in all things present to his mind. Every object served him as a book wherein he read the divine perfections, and by that means raised his heart to the Creator. He recommended this manner of prayer to everyone especially those who are employed in spiritual functions for the help of their neighbor. Before he betook himself to public or private prayer, he prepared his soul with great fervor, and entering into the oratory of his heart, enkindled his affections so this appeared in his countenance and he seemed to be all on fire, as we ourselves frequently observed, says Ribadeneira. Once asked by Father Laynez what manner of prayer he used, Saint Ignatius answered that in matters concerning Almighty God he behaved himself rather passively than actively. He prayed sometimes standing and profoundly adored the majesty of God present to his soul. He often bowed his body low and most frequently prayed on his knees. No sooner had he recollected his mind in God, but his countenance put on an air that appeared altogether heavenly and often streams of tears fell sweetly from his eyes.

He prescribed to the priests of his Order to be about half an hour at the altar in saying mass to avoid, on one side, the least appearance of indecent hurry and precipitation in that tremendous sacrifice and, on the other, not to be tedious to the people by unseasonably indulging their private devotion. Nevertheless, he was himself about an hour in saying mass. To excuse this, he pleaded necessity as he was often obliged to make pauses through an irresistible tenderness of devotion. After mass he spent two hours in private prayer, during which time no one was admitted to speak to him except on some pressing necessity. Father Lewis Gonzales, who for some time governed the college under Saint Ignatius, says, "As often as I went to him at that time, which necessity frequently obliged me to do, I always saw his face shining with an air so bright and heavenly, that,

quite forgetting myself, I stood astonished in contemplating him. Nor was his countenance like that of many devout men in whom I have admired a wonderful serenity at their prayers, but it breathed something quite unusual, and, as it were, divine." Similar remarks were made of him on other occasions, one account when Father Laynez compared him to Moses when he came from conversing with God. Nicholas Lanoy testified he one day saw a fire flame on Saint Ignatius's head whilst he was saying mass. Saint Philip Neri, who often visited Saint Ignatius, used to assure his friends that he had seen Saint Ignatius's face shining with bright rays of light, as Father Antony Galloni, his disciple and confidant in all his concerns, and Marcellus Vitelleschi declared they had often heard from his own mouth; of which Cardinal Taurusius, Archbishop of Sienna, published an authentic certificate. (7) John Petronius, a famous physician in Rome, declared publicly that, when sick, he once saw his own chamber, which was then very dark by reason of the windows being shut, filled with a dazzling light from such rays from the blessed man's coming into it. Isabel Rosella, John Pascal, and several other persons testified that they had sometimes beheld Saint Ignatius's countenance at prayer sparkling with radiant beams of light, the abundant consolations that replenished his soul redounding on his body. John Pascal added that he had seen Saint Ignatius in prayer raised over a foot above the ground and heard him say at the same time, "O my God! O my Lord! O that men knew thee!" Amidst the tears and fervor of his devotion, Saint Ignatius was often favored with wonderful raptures, visions, and revelations. Saint Ignatius mentioned some of these visions and other supernatural favors in short notes that were found in his own hand after his death. Some of the notes were published by Father Bartoli. (8) Others are mentioned by Ribadeneira, who declares he inserted in the saint's life only what he himself had seen, had heard from Saint Ignatius's mouth, or had heard from persons of unquestionable authority and who had frequently conversed with the saint, such as Salmeron, Bobadilla, Polancus (who had been the saint's secretary).

If the spirit of prayer was that virtue by which our saint was admitted to familiar intercourse with God, was the key that unlocked to him the treasure of all other virtues and graces, and was the continual comfort, support, and light of his soul and the constant advancement of its supernatural life in his mortal pilgrimage, this spirit was itself founded in the most perfect self-denial. The Holy Ghost never communicates himself, by the infusion of this grace, but to a heart that is entirely dead to itself and its passions and crucified to the world. Saint Ignatius understood this so well, that hearing another once say that a certain person was endowed with a great gift of contemplation and was eminently a man of prayer, he corrected the expression, saying, "Call him rather a man of the most perfect self-denial" because the spirit of grace and prayer requires a perfect purity and disengagement from all inordinate affections and a heart empty of itself. Saint Ignatius obtained this victory over himself by habitually practicing the exterior mortification of his senses and by his perfect patience, resignation, and confidence in God and the constancy with which he bore the most severe interior and exterior trials. To complete the most essential interior mortification of his will and passions, he added the practice of an unlimited obedience to his directors and superiors and practiced the most profound and sincere humility. Even when broken with age and infirmities, Saint Ignatius said should his holiness command it, he would with joy go on board the first ship he could find and, if he were so ordered, though it had neither sails nor rudder, and without any warning, would immediately set out for any part of the globe. It was his perpetual lesson to his novices—"Sacrifice your will and judgment by obedience. Whatever you do without the consent of your spiritual guide will be imputed to willfulness, not to virtue, though you were to exhaust your bodies by labors or austerities."

Humility is the sister virtue of obedience, the foundation of a spiritual life, and the distinguishing mark or characteristic of all the saints. This virtue Saint Ignatius embraced with the utmost ardor from his first entering upon a spiritual course of life. He went a long time in old tattered rags and lived in hospitals, despised, affronted, and persecuted. He desired this and in it he found his great joy and satisfaction. He retained this affection for humiliations throughout his life out of a sincere contempt of himself. Acknowledging himself a

sinner, he was thoroughly persuaded that contempt and injuries from all creatures, as instruments of the divine justice, were his due and that he was most unworthy of all comforts, favor, or regard. Only charity and zeal to procure his neighbor's good restrained him from doing ridiculous things on purpose to be laughed at by all and he always practiced such humiliations as were consistent with prudence and his other duties. All his actions and whatever belonged to him breathed an air of sincere humility. His apparel was poor, though clean; his bed was very mean; and his diet coarse and so temperate that it was a perpetual abstinence. Often, he employed himself most cheerfully in the meanest work about the house including making beds and cleansing the chambers of the sick. Concealing his virtues was his great study and nothing was more admirable in his life than the address with which he covered his most heroic actions under the veil of humility. Though he was superior, he frequently submitted to inferiors with wonderful meekness and humility, when he could do it without prejudice to his authority. In things of which he was not certain, he readily acquiesced in the judgment of others and was a great enemy to all positiveness and to the use of superlatives in discourse. He received rebukes from anyone with cheerfulness and thanks. If in his presence anything was said that redounded to his praise, he showed an extreme confusion that was usually accompanied with many tears. He was seldom heard to speak of himself and never but on very pressing occasions. Though visions, revelations, and the like favors were frequently vouchsafed him, he scarce ever mentioned such things. All his discourse was of humility, charity, patience, divine zeal, prayer, mortification, and other such virtues, of which we are to make the greatest account, and by which alone men become saints and friends of God. Ribadeneira heard him say that everyone in the house was to him an example of virtue and that he was not scandalized at any one besides himself.

It was his usual saying that he did not think there was a man in the world who on one side received from God so great and continual favors and yet on the other side was so ungrateful and so slothful in his service as himself. It was his desire that after his death his body might be thrown upon some dunghill in punishment of the sins he had committed by pampering it. The chief reasons why he would have his Order called the Society of Jesus were to prevent his name from being given to it and to ensure his followers would be known by their love and zeal for their Redeemer. As often as he spoke of his Order, he called it, "This least Society," for he would have his children look upon themselves as the last and least of all persons in the church.

The perfect mortification of all his passions and inordinate affections resulted in an admirable peace and evenness of mind that nothing seemed able ever to disturb or ruffle. His contempt of the world appeared by the disinterestedness with which he rejected legacies and presents whenever they might give occasion to complaints. When he looked up towards the heavens, he would feelingly repeat, "How contemptible doth earth appear when I behold the heavens!"

Charity, or the most ardent and pure love of God, was the most conspicuous of his virtues and the crown of all his other virtues. He had often in his mouth words that he took for his motto or device. They were, "To the greater glory of God," referring to this end, with all his strength, himself, his Society, and all his actions, in which he always chose that which appeared to him the most perfect. He often said to God, "Lord, what do I desire, or what can I desire besides thee!" True love is never idle and this saint's greatest pleasure was always to promote God's honor or to suffer for God's sake. He said that no created thing can bring to a soul such solid joy and comfort as to suffer for Christ. Being asked what was the most certain and the shortest way to perfection, he answered, "To endure for the love of Christ many and grievous afflictions. Ask this grace of our Lord. On whomsoever He bestoweth it, He does him many other signal favors that always attend this grace." Out of this burning love of God, he most ardently desired the separation of his soul from his mortal body when it should be God's will. When he thought of death, he could not refrain from tears of joy because he should then see his loving Redeemer and, beholding God face to face, should love and praise him eternally, without let, abatement, or intermission.

From this same love of God sprang his ardent thirst for the salvation of men for which he undertook so many and so great things and to which he devoted his watchings, prayers, tears, and labors. When he dismissed any missionaries to preach the word of God, he usually said to them, "Go, brethren, inflame the world, spread about that fire that Jesus Christ came to kindle on earth." To gain others to Christ, he, with admirable address, made himself all to all, going in at their door and coming out at his own. He received sincere penitents with the greatest sweetness and condescension, so as often to take upon himself part of their penance. When a brother, growing weary of the yoke of Christ, had determined to leave the Society, Saint Ignatius, by his remonstrances, made such an impression upon the man's heart that, falling at the feet of Saint Ignatius, the man offered to undergo whatever punishment Saint Ignatius would impose upon him. To this the saint replied, "One part of your penance shall be that you never repent more of having served God. For the other part, I take it upon myself and will discharge it for you." He endeavored to bring all his penitents to make, without reserve, the perfect sacrifice of themselves to God, telling them, it is not to be expressed what precious treasures God reserves for, and with what effusion he communicates himself to, those who give themselves to him with their whole heart. For their model, Saint Ignatius proposed to them this prayer, which he used often to recite—"Receive, O Lord, all my liberty, my memory, my understanding, and my whole will. You have given me all that I have, all that I possess, and I surrender all to your divine will, that you dispose of me. Give me only your love and your grace. With this I am rich enough and I have no more to ask."

Saint Ignatius was General of the Society for fifteen years, three months, and nine days but was in the end so worn out with infirmities that he asked that the Society should choose him an assistant in that office. Father Jerom Nadal was selected. After that, Saint Ignatius reserved to himself only the care of the sick and spent his time in continual prayer and in preparing himself for death.

As his last will and testament, he dictated certain holy maxims concerning the obligation and conditions of religious obedience, which he bequeathed to his brethren of the Society. On the day before he died, Saint Ignatius charged Father Polancus to beg his holiness's blessing for him at the article of death, though others at that time did not think it so near. The next morning having lifted up his eyes and hands to heaven and pronouncing, both with his tongue and heart, the sweet name of Jesus, with a serene countenance, he calmly gave up his happy soul into the hands of his Creator on the last day of July, in the year 1556, the sixty-fifth of his age, the thirty-fifth after his conversion, and the sixteenth after the confirmation of the Society.

The people esteemed him a saint both while he was living and after his death and the opinion of his sanctity was confirmed by many miracles. In very few years, he saw his Society divided into twelve provinces, with over one hundred colleges, and spread over almost the whole world. In 1626, it contained thirty-six provinces, with eight hundred houses in them and fifteen thousand Jesuits, since which time it is much increased.

Saint Ignatius's body was buried first in the little church of the Jesuits, dedicated in honor of the Blessed Virgin in Rome. When Cardinal Alexander Farnesius had built the stately church of the professed house called Il Giesu, Saint Ignatius's body was translated thither in 1587 and was laid under the altar of the chapel that bears his name in 1637. This church is one of the most magnificent examples of building in the world, located next to the Vatican. It is not less admired for the elegance of the architecture than for its riches, consisting in costly beautiful ornaments of gold, silver, jewels, exquisite paintings, statues, and carving, and a great profusion of fine marble. The many chapels it contains (of the Blessed Virgin, of the Angels, of Saint Abundius and Saint Abundantius (martyrs), of Saint Francis Borgia, and of Saint Ignatius) are the admiration of travelers, especially the last where the remains of the holy founder lie in a rich silver shrine under the altar, exposed to view. The other glittering rich ornaments of this place seem almost to lose their luster when the statue of the saint is uncovered. It is somewhat bigger than life, because it is raised high. Its bright shining gold, silver, and sparkling diamonds, especially in the crown of glory over the head, dazzle the eye. In the professed house are

shown pictures of Saint Ignatius and Saint Philip Neri, taken from the life. Saint Ignatius's chamber is now a chapel, his study is another, in which prelates and sometimes popes come to say mass on the Saint Ignatius's festival. He was beatified by Paul V in 1609 and canonized by Gregory XV in 1622, though the bull was only published the year following by Urban VIII.

The example of the saints evinces that the short road to Christian perfection is to disengage our affections from earthly things and to converse much in heaven by the constant union of our hearts to God. Those who are employed in the active life ought to learn the art of accompanying all their actions with a lively attention to the divine presence, as our guardian angels are faithful in discharging every duty of that external ministry that God hath committed to them, yet so as never to intermit their contemplation of the Godhead, and their incessant homages of praise and love, which are the uninterrupted employment of their happy state. Without this precaution, by the hurry of dry studies, and even the discharge of the sacred ministry itself, the spirit of piety and devotion is extinguished in the heart, and the more sacred functions are easily profaned.

Footnotes:

1. **Acts ii.**
2. **Acts xvi. 26.**
3. **Exer. Spir. Max. 2, 3.**
4. **See his edifying life by Raderus and Sacchini.**
5. **Bouhours, lib. iv.; Orlandin. Hist. Soc. lib. vii c. 25.**
6. **Orland. Hist. Soc. lib. xvi.**
7. **Extant in Bartoli, lib. iv. p. 372.**
8. **Lib. iv. n. 29, p. 355.**

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